A COVRTLY
Controuerſie, betweene
Loue and Learning.

Pleaſauntlie paſſed in
Diſputation, betweene
a Ladie and a Gentle-
man of Scienna.

Wherein is no offe
offered to the vertu
nor any ill motion
delight the vi-
cious.

Honor alit Artes.

Imprinted at London
by Iohn Charlewood, *for* Henrie
Carre, *dwelling in the olde*
Change, at the ſigne of the
three Connies.
1584.

To the Courteous, and worthie minded Gentleman, Maister George Gifford, as also to the vertuous Gentlewoman his wife: a happy and continuall societie of mutuall loue, with all gratious benefits, to be plentifully planted betweene them.

FOure things (Right courteous) the Philosophers highly commended, to haue continuall residence in a noble and a gentle minde; a courage to repell the encroching enemy: a heart to consider a loyall friend:

a hande to reward the giftes of the simple: and clemencie to accept and pardon a well meaning minde.

All these by nature spreading gallantly in you bothe, vrged me to commend this little motion of great goodwill, vnder your wunted fauoure and freendly patronage. Knowing that the hardest Adamant, dipped in the blood of a Lion or a Goate, will mollifie from the hardnes it containeth by nature. Euen so the simplest woorke, presented to persons of so great wisdome and grauitie, will be construed according to the good meaning of the man, and not after the vnlearned phrase of the simple matter.

Thus remayning, bothe in dutie and desire, the moste affectio-

ned to your continuall well fare:
I wish as great content to you
in the reading, as it hath
beene bothe paine
and pleasure to
me in the
writing.

Yours, bothe now
and alwayes.
A. M.

To the freendly Reader.

IT were needlesse gentle Reader, to vse a large preamble in so breefe a purpose: or to trifle the time in tediousnes, when a woord or twaine may suffise. It is a custome, and I would be loth to breake it, to desire thy freendship, in reading this little fancie: which how farre it is from any ill intent, so farre I wish euill suspect may be from thy minde. This is all my request, to read with aduise, rewarde with gentlenes: and then take thy choyse, either of Loue or Learning.

Thy freend. *A. Munday.*

To the Reader.

The Argument.

Alunor, a Scholler longe time in *Scienna*, no leſſe ſeene in Science, then in ſecreates of Nature, commeth to *Padua*, and hauing by Fortune, found to his content, a place meete for his purpoſe, not onely applyant to his ſerious ſtudies, but alſo proſpectiue in eache kinde of pleaſure: he endeuoreth himſelfe to his wunted exerciſe, in ſo muche that he was renowned for a Poet, but how? not as our Poets, that prefer the praiſe of women: but hee onely was a

Poët more to contemne looue, then by any way to commend it. And therefore he was of women vtterly abandoned, insomuch that the women gaue him this name, *Poeta Puella*, a Maidenlie Poët. And beeing one day walking for his delight, in a pleasaunt plotte not far frō his lodging he was descried by a Lady named *Caliphia*; who of long time had heard of his contempte, and wrong oppinion in looue. And beeing desirous to vse some conference with him, for that bothe time and place fitted so well, she addresseth her selfe no lesse to salute him: then hee seeing her pretence, prepared to counteruaile such courtesie, which beeing by bothe performed; shee with a sweete and sober voice, began to say. Sir, if my sudden approche might bee no preiudice to your lear-

learned practiſes, or otherwiſe my demaund not vnto you diſdainefull : I then would craue your doome concerning a doubt which yet reſteth vnreſolued, and the caſe not ſo curious as I am perſwaded to haue ſolution by your ſkill. The Scholler heerat ſomewhat abaſhed, more to ſee her perſon in his preſence, whom hee knew to be the prize of *Padua*, then for anye diſpaire he had in diſcloſing her demaund : with courteous and colde communication reaunſwered to bee at her commaund; reuerently beſeeching her, not to conceale anye cauſe which ſhee deemed his learning could define. Which courteſie ſhe ſo well accepted, that turning to ſuch as were in her company: ſhee willed them to walke aſide, till ſhee by ſigne, gaue ſhowe to

haue them come. And beeing
baſhfull, began ſo ſweetely for to
bluſhe: that the blood brought
to her beautie a farre bet-
ter fauour then
before.
And thus her tale
beginneth.

¶ A Delicate Discourse betwixt a Lady, and a Scholler of *Scienna*.

Ladie.

I Haue desired of long time, to haue heard your opinion, but sure my hope neuer hapt so well as my wyll did wishe, tyll now at this instant, when least I lokte, it is my chaunce to gaine my desire. And therefore not refusing opportunity so well offered, nor your courtesie proffered, know you Sir in breefe, my demaunde is this. Whether Learning may liue without Loue, or Loue liue without Learning: Loe this is all, it is no difficult demaunde, and yet sure it is doubtfull to me, therefore I beseeche your opinion herein.

Scholler.

Madame, as your reason doth craue no rashe reply, so are the causes to be scande according to their vertue, the commodity of the one contemnes the discommodity of the other: and sure they bothe are not to be spared, yet may the one be vtterly reiected, and that is Loue. For touching the nature of ỹ same, although by a naturall instincte, men haue rather giuen themselues thereto then otherwise: the thing of it selfe is but a vaine desire, a pleasaunt flame or furie kindled by affection, a bitter sweete: or rather as I might terme it Hippocrenion Cacone, a sweete euill soulde with a sower sappe: the commoditie whereof cannot be so commended, but the abuses thereof more vtterly abhorred. For why: as the thing it selfe ought to be preferred as moste sacred and profounde, so the inexecrable vices linckes there vnto, and the mischeefes so many which thereof ensueth: maketh the delight

thereof

more odious then honorable, so that there is no comparisō, but that Learning may better liue without Loue, then Loue without Learning. For as Loue is generally rather thought a vice, more then a vertue: so Learning from his originall is thought the onely touche, that tryeth such vanities to be rather detested then desired. But now as touching Learning and the sweete commoditie thereof, I say that it is the key of the Commonwealth, the onely Loadestone of mans life, the Nurse and fosted mother of Scieme, the sure supporter and vpholder of vertue: yea and the stronge and trustie Tower, that serues to garde & gouerne Princes. Sure, if I should say so much of Learning, as if libertie would permit I could be welcontēt to discourse: my tongue should not wate so wearie, as your eares would bee desirous to heare the depthe of suche a tale. For to Learning, is not onely the charge of the Common wealth committed:

but also there dependeth therevpon the deuine direction, and sauegarde to mans soule. Without learning there could be no Lawe, without Lawe no Loue, yea and without Loue no life: So that Learning by Lawe doth rather maintayne Loue, then Loue by Lawe maintaine learning. Beside, I could tell of a number, which by learning haue béene aduaunced to honnor, whereas yet by Loue I haue heard of very few. For what was euer with the Romaines so much in estimation as Learning: allwayes the Senate was supplyed with singuler Schollers, they regarded not the value but the vertue: so that Learning found there more liberty then Loue. A simple Shéepeheards sonne, by Learning hath prooued a Prætor, yea or rather Dictator of Roome. How many Clownes haue béene brought to the like honnor by Loue: if none, then Madame you are to be louing subiect to Learning, to whom I giue the Soueraignetie

Heere was learning wealth by wisdome.

raignetie. And as for Loue, this I pronounce, it is generally vice, though a perticular vertue, and sure a very meere vanitye; better to be wanted then wished: for by authority, aswell sacred as prophane, there is leste to vs a memorie of the manifolde mischeifes, that thereby haue chaunced. And therefore (Madame) my aunswer is this, Learning excelleth Loue, if to the contrarye you thinke your selfe able to defend my argument: you here haue libertye to proue at your pleasure.

Ladie.

I thanke you for it, but I perceaue if I were so ignorant, that I could not my selfe define on such a doubt: I were much the better to referre my want to your wisedome, for you argue, but you will not allowe: either you deeme me too simple to compare with your skill, or my wit too weake to counteruaile your wisedome. But Sir, surmise you now dispute with a Dame, and not a Docter: as I am not

not altogether a Sophister, so thinke me not so ignorant: but that I can founde the depthe of a greater doubte then I haue yet demaunded. And whereas you rather infer the praise onely to Learning and not to Loue: I will proue that Loue in a publique weale, is to be allowed aboue Learning, and Learning more better to be spared then Loue. Firste consider, that Loue is no particuler property: but that the same is generall and common to all liuing creatures, but of humanitie moste honoured. Secondly consider the originall from whence Loue taketh his beginning. And lastely, scanne the sence according to the simple meaning: and then tell me how great a matter is included in this little word Loue. You wil not deny, but by nature men are learned to loue, and by Loue, Nature had her beginning. How can it then bee chosen, but Loue herein was Scholemaister to Learning: seeing the originall was Loue

Philosophie in a woman.

by Nature: which brought forth Schollers though not trayned in Schooles.

Scholler.

Not so, for as Loue at the first was rather Subiect vnto Nature, then either Nature or Loue a subiect vnto Learning: so time herein was to be preferred before either. For time brought forth Nature, and Nature engendred Loue, of Loue came Lawe, and of Lawe Learning. So that I saye, learning had his originall from the beginning, and Loue by the diuine substaunce of the Deity, gaue aide to Nature: which after made Loue a Schoolemaister, and Learning a Scholler. But how that men ought to loue Learning, and not Learning to like of Loue. For why? the discommodities thereof are so daungerous: as that Patriarkes, Prophets, Princes, yea and the most notable Philosophers, doo vtterly esteeme it as an enemie to all vertue. Theology.

How

How many Princes, and other of as great power, haue (by prophane and sacred authority) bẽn seduced by this deceitefull Loue: I reade of Sallomon, Dauid his Father, yea Abraham and Lot, whom though all these were chosen Vessels of the Lorde, yet could they not but doate vpon this vaine desire. And therfore, these haue left behinde them a staffe to leade the ignorant, least as they did, they feele the scourges of Follie. And yet Abraham forgot Gods promise, & doated vpon Agar: Dauid earnestly repented, and Salomon when he perceiued he had sinned, asked mercy of the Lorde. Therefore I must appropriate to them, that loue: thus saying. *Dulce bellum in expertis*, Warre is sweete to those that neuer felt it. And so Madam is Loue, but his sauor is sower. Genesis.

Ladie.

You haue made a longe protestation, but I pray you tell me, if Loue had not bẽne liked of such holy fathers:

thers: whether had they hazarded theyr soules or not, for so swæte a sinne?

Scholler.

I dæme that although by Nature they sinned, hauing a lust rather to flesh then faythe: yet by repentaunce theyr sinne was but small, and that theyr sinnes left vs a sacred Testimony, to eschew so vaine a delight as Loue, which in the ende is repentaunce. As sayd Demostenes, when he at Corinthe desired Layes of Loue, whose price bæing to high pitcht for his person, he aunswered: I will not buie repentaunce so deare. Loe Lady, how little was loue estæmed, although Layes offered her selfe for a summe, which was then the thirde Thirioletta or Yarlot of the worlde. How thinke you heerin?

Whereof arose this Prouerbe. Non licet omnibus adire Corinthum.

Ladie.

Marie very well, for as I remember, the moste wisest, learnedst, yea and moste Poets and Philosophers, were made by Layes a laughing stock,

stock, who heareing one day great prayse spoken of the Philosophers and Schoole of Athens: as one sodenly breaking out in laughter, she replied thus. Are these (quoth she) they whom you reporte for their learning so much renowned: and come to Corinth to learne of Layes? Now certainely (quoth shee) I am the Philosopher, and they are my Pupils or Schollers: for all they? studie could neuer comp?ehend, what I in Corinth haue giuen them to vnderstand. How thinke you now to Layes? was she not as skilfull in Learning as in Loue?

Layes had more Schollers then euer had Socrates.

Scholler.

In neither of bothe.

Ladie.

Why? she was beautifull.

Scholler.

Yea, but more bountefull: for shee was better learned in lust then in loue, or els she had beene the onely Dame and delight of Pirrhus. But she learned Loue, and all her delight was

Layes was Daughter to one of the preests of Apollo.

was to traine her Disciples with the like. So, that her learning prooued luste, her beauty a wrimpled brauerie, and all her Doctrine none other but destruction. If I should stande vppon authoritie, I could recite a nũber throughe her folly brought to miserie: sure at ye time when she liued, there were other twaine, Lamia the Concubine of Demetrius, and Flora beeing an Italian, farre more of honor then either Layes or Lamia. And therefore (Madam) you cannot ascribe any lawde vnto Layes: seeing that by luste, she was bothe enemie to Loue, and foe vnto learning. For there is neither Poet, Orator, nor Philosopher: but vtterly abhorreth Layes, with her adherents in all their labours.

Ladie.

Which are they? expresse.

Scholler.

Why? Plato, Aristotell, Socrates, Isocrates, Demostenes, and Pericles.

Ladie.

Ladie.

Why? were all these by Women wronged?

Scholler.

No, but the euils that happened to others in their time: made them the more earnest to eschue Loue.

Ladie.

A Philosopher subiect to Follie.

Yet Ouid liked it, Virgill did not hate it, nor as I remember Aristotle abhorre it. for if I had, his Hermia had neuer rid him: he had not beene subiect to the spurre, nor her beautie beene the occasion to snaffle his skill. but he doated on delight.

Scholler.

Yet excepting his folly, who was comparable to him either in life or learning?

Ladie.

Marrie that was Loue, by whome Learning lost his liberty, and Lust receaued the benefite of bothe. For the fancie of the flesh killed the desire of knowledge, and therefore lust at that time restrained Reason, and

gaue

A Disputation

Archengasse

Ladies,

And why sirra

Scholler?

For that Plato rather [illegible] amo-
rous, to try the inconstancie of Loue
then for any affection borne to Ar-
chenasse.

Ladies,

How certainely Plato
beholding to you,
more beholding
would not
ton wisely haue
uing. But since you
farre, of trothe take
losopher, and then
to Venus, as well
best.

I am sure you
let of Socrates; and
beare him, you
abused: but yet
angry with Aspasia, though
Schooled your Socrates
to her diuine skill.
mã had power to teach such a Tutor:

How then can you deny, but Loue is the onely Lampe of Learning? The Adamant which draweth you to amorous delight, yea the very Idoll whom you seeke, although you serue the Gates, yeeld few vnto the shrine. Tush Sir, if Trees could speake, Stones bewray their meanings, or Beasts declare the delight which they [illegible] by Loue, what were [illegible] more, then now there [illegible] And yet I dare auouche, [illegible] naturall conjunction as [illegible] creatures, as for example female from the Male, [illegible] doeth, yea bothe perhappes [illegible] therefore generally, in all things, Loue is to be preferred before learning. For why? Learning is but esteemed but with the liues nor with any lasting perpetuity but as the fates permit: But Loue is immortall, not to be by death destroyed [illegible]

Also therefore Sir, you play on a wrong Pipe, to condemne Loues and

and commend learning.

Scholler.

Certainely Madame, you weary your selfe although to small purpose, for you chuse such occasions as best may serue your turne: but you neuer regarde the wrongs which you doe to the Author.

Ladie.

Why? haue I abused

Scholler.

Not one, but all.

Ladie.

Oh Sir, I blame you not [illegible] seueare, seeing that your [illegible] Sciences is almost spoyled by [illegible] You could do them little [illegible] you should not saye somewhat for them and your selfe. But leauing that, I now will somewhat [illegible] you of a rare example that happened by Londa, if you will bestowe time to heare it.

Scholler.

Certainely Madame y I will, or els you might deeme me very ingrate.

Ladie.

A Disputation betweene

Dache.

Well, then Sir attend.

A proper example by three Lovers, written by Achineus.

As I remember Achineus wrote of a certaine Courtezan named Phoebus Maleficina, no lesse adorned with regardes of Nature, then in her person preferred in hart of [illegible] personages: was desired, not of the inferior sort, but best, insomuch, as that in the end, she fired her fancie to favour [illegible] named Colophonen, a most exquisite in beautie: with whom as her dearest and daintiest delight: she chose to performe her amorous pleasures, although others had some interest, yet to him she bare a more commaund.

Neuertheleſſe, as I wyll not herein commend her lasciuious life: so I will not forget to praise a rare regarde of loyaltye, to be in this common Courtezan.

It

feele the fruites of thine owne

folly.

A singuler curtesie in a Courtezan.

A Disputation between

[illegible] Bachise [illegible] to be,
[illegible] her precious a present upon her,
[illegible] [illegible] her in
[illegible] expect no [illegible] for [illegible]
[illegible] benefit: [illegible] [illegible]
render backe again [illegible] but
also resignes [illegible] Colophomen to be at [illegible]
for her selfe, to be at [illegible]
pleasure of them bothe. [illegible]
not to put in practise, [illegible]
should be prejudice to either [illegible]
persons: So to conclude, they [illegible]
were contēted to impart [illegible]
alike to Colophomen. I [illegible]
now, which of these had the greater
conquest: she y bestowed her Chaine
so bountefully, or shee that refuseth
it with so great a reward, as to
commit her friend to the liking of the
other.

Scholler.

Certainely, shee that gaue the
Chayne was the greatest Conque-
rour, for that shee did purchase it
without hope of any happe and

as

Chaine

...to lose for euer M...
...and (then perauenture) he feared to
...be disappointed of the other. Therefore
...I say plainely, that I owe [illegible] and
...seen a farre better policie, then Learn-
...ing could haue taught him, in so
...tremuitie.

Scholler. Alas Maister, this is but
...example, to approue this
...loyall either of the one or
...ther: for your confessed them
...pains, the are they commonly
...and loke what kinde both,
...hardly be reformed. Therefore
...Loue, loue Lucre, they court
...vnchaste: yea & all they praise
...to be counted pernicious, them to be
...preferred for perfect. But now (Mai-
...ster) leuing this, are entred into
...into examples of Loue: I will tell
...you of one more notable then any
...yet rehearsed; which Plutarche hath
...written in contempte of Loue, and
...his name, and that is this.

What

A Digression [illegible]

[illegible] time [illegible]
[illegible] for her [illegible] [illegible]
[illegible] Lamia [illegible] [illegible]
her beautie [illegible] [illegible]
thing [illegible] [illegible]
[illegible] after that she [illegible]
yeares in her [illegible] and lascivious
loue: she was [illegible] the demaunded
[illegible], and so [illegible]
[illegible], that by the [illegible]
[illegible] gaped from her [illegible]
[illegible] caught in the [illegible]
[illegible] and [illegible] her beauty
[illegible], as his owne [illegible]
[illegible] were vtterly abandoned, and
all his fancie fixed to behold the [illegible]
[illegible] and fauour of his Lamia, [illegible]
much, as that he would [illegible]
[illegible] by Lamia, as had she [illegible]
Goddesse: and as Plutarch [illegible]
[illegible], at such time when the A-
[illegible] to [illegible] him in his [illegible],
[illegible] of these courtesies [illegible]
[illegible] Talentes of siluer to pay his
[illegible]: he regarding more the
[illegible] of his Lamia, then the safety of

11. Talents of Siluer giuen to a Harlot.

[illegible] safety

He spent all for Lamias love, which he never had, it was but Lust.

[illegible] yet liue, and in spight of [illegible], they vaunt of victory. There[illegible] (Beauing) there was loue lost [illegible] with Lamia, and though Demetrius, [illegible] on her, his Learning did loathe her. And therefore I hope this exam[illegible]ple may make you content not to striue any further.

Ladie.

Nay Sir, you shall not so shake me off, seeing you by common Courtizans doe rather gaine glory, then by loyall loue vsed of constant Ladyes: I will now requite your example with the like, although I might rather blushe then to boaste thereof. Yet seeing we stand vpon example hetherto, onely vpon prayse and dispraise of Loue: I purpose now to wade a little farther, and either to proue Loue Soueraigne of Learning, or Learning superior, and loue his Subiect. I am sure you are not ignorant of Flora, for that I heard you name her of late, the life of whom, though I wish not to com-

mend: so will I not condemne her wisedome, in the subtill Scholing and Nurtering of her Pupils or Schollers.

A large title.

FLora was of byrthe noble, of nature gentle, of personage beautifull, and of Loue liberall, in so much that ouer the place where she dwelt, she set vp this scrole or prescripte. Except King, Prince, Dictator, Prætor, Consull, Censor or Questor, heere is no place for any to enter. As for Emperor or Keyser, they were not then knowne, this was her vse, she neuer set her honour like Layes to salery: for Laies would commonly haue her hyer before hande. Now Flora had this fetch, she as not respecting Goulde or Siluer, gaue her selfe to be gouerned by her Louer. And so by this meanes she got treasure infinite; for why? this was her common phrase, beeing one day demaunded the cause by Noble men, why she refused to aske what she would haue, she answered thus.

I cõmit my selfe (quoth she) to Princes and noble men, that according to my beautye, I may be pertaker of their bounty. For (quoth she) by the Gods whom I do serue, there was neuer man gaue me so little, but that I had more then I lokt for, or double to my demaund. There ought (quoth she) no sage woman to set her selfe to sale, for all things in ỳ world are rated at a price, except Loue, and ỳ is not to be páyed but with Loue: so that none ought to demaund duety for the amorous pleasure she doth to a man, but for the Loue she beareth vnto him. This was ỳ opiniõ of this Courtezan, who though she were cõmon, it was not so much for coyne as courtesie. She sought to none, yet was she sought of all. The learnedst thought no shame to be her Scholers. Then Ergo Loue was hers more regardant then Learning whe Consuls & Censors left all for lust & Loue of Flora. Whether was Wit or Wisdome here best Scholer?

Wittie wan Lowe and wealth, and Wisdome lose wealth and gayne Lose.

Scholler.

Sure Madame, you scan the sence contrary, for though Flora found such fortune, as that the wisest and wealthiest were bondmen vnto her beautie: yet she neuer held Learning in subiection. Learning still had liberty to triumphe ouer Lowe, although the learned were snared by her subtilty. So that if Lowe haue conquered any, blame the Booke bearer, and not the Booke: for Learning it self neuer yet hath nor will bende to beauty, I stand vpon this oppinion.

Ladie.

Of trothe I beleeue you thinke your selfe in your study, or els you would not speake so obscure: but what figure you take I know not, but wel I note all your words are *per Allegoriam*. But Sir according to my Lodgicke, I will approue, that as long as the Learned are liuing, they enioy

Lear-

Learning, and the benefit thereof: you cannot seperate them a sunder, for conquere one and take bothe. Euen as a man should say, take my heart and take my life, naming two when one would suffise. Therefore Sir, I say that if Loue subdue the Learned, shee then is conqueror of bothe: vnlesse you will make a distinction, touching the person of the one, and the property of the other, and that you cannot, for that they bothe are so faste linked as nothing can sunder them: therefore you erre, if to the contrarye you confer the case.

Scholler.

Well, then I perceaue you will haue it: either to what perfection you please, or els you wyll not giue ouer. And therefore as I remember, Cornelius Suetonius sheweth a notable example, to the vtter abollishing of Loue, which you tearme amorous or pleasaũt pastimes: and for because that you will not be perswaded, that Cornelius Sueronius.

Loue can any way be reiected rightfully; I will now by example proue it to be so odious, as you your selfe shall confesse it hath varyed from the lawes of Nature: and this is the example.

A moste horrible acte of Nero, both against God, and the Lawe of nature.

THe Tirant Nero, who not onely longe time moste inordinately and beastly, spoyled a number of Virgins and chaste Ladyes: but also finding a beautifull Boye, more pleasaunt in his eyes then any other Virgin or woman: caused his secrets to be spoyled, thinking thereby to haue him transformed to his owne pleasure, by such a Metamorphosis as of a man to haue a woman. Not long after he married him, naming him Sporus, endowing him with such secret duties, as to a Wife are due by dowry. Heere was lust more thē law of Nature, and yet it was Loue. But I hope you will not allow this, seeing that Nature was heere a foe vnto her selfe, in kindling so great a fire in Nero, as could not be quenched with-

without such a cursed conjunction. This Luste of Nero quite extinguished the glory of Loue, and makes the same so odious to the eares of such as reade this tragedy: that men rather seeke by reason to bryde such fiery affections, then to be found acquainted with such pestilent passions. So that Cornelius and Suetonius doo leaue their Learning, to be a Lampe or Loadstone vnto our liues, that though we seeke to be rather thralle to Loue, then by Learning to haue liberty: yet they counsell us herein to be ruled by Learning, and not to raunge beyonde reason: so that Learning is here vtter enemy to loue.

Furthermore, sithe I am so farre entred, I will yet make a farther discourse of the vnnaturall Loue of a Father to his owne Childe: that the terror of the tale may giue light as in a Glasse, to beholde how vnchaste and inconstant Loue, is for the moste parte.

Ladie.

Ladie.

Beginne your tale, I attend the same with diligence.

Scholler.

WEll Madame, then knowe you when Diophes was Kinge of Egipt, whose substaunce, treasure and reuenues, were vtterly consumen and spent, to maintaine a sumptuous worke, which he had then in hande: the number of whose workemen, was not so fewe as one hundred thousand. Who labouring long tyme vppon a pyle (as the Author affirmeth) wasted so much wealthe as that he was not onely destitute, but also desperate to comprehend the same. And seeing by no meanes possible the same could be finished but onely by the meane of money, which then he did want: He commeth to his Daughter, and commaundeth her earnestly to giue her selfe to sensuall prostitution, menacing her not onely to pitch a great price vppon her honor: but also to embrace euery one that

Herodotus.

A father compelleth his owne daughter to liue lasciuously.

brought to her commodity. Which sone after she fulfilled, no lesse with regarde to her owne profit, then also to performe her promise to her father. For loke how many dealt or had dalliance with her, of euery such she demaunded a Stone: whereby at last she gathered such a gayne, that the price thereof builded the Pirami-des, a certaine hill which beareth on the top one hundreth and fiftie foter. This Loue you must néedes confesse was neither good nor godly: and therfore Learning in this place had béene better then Loue. For then the ex-cessiue expence of the father, had ne-uer sought the sale and the spoyle of his owne séede: but heére was Lust and no Learning, which forced folly bothe in Father and Daughter.

Farther more as I remember, Lo-douicus Vartomanus writeth of a straunge and wonderfull wooing or loue making: which in a prouince in India named Tarnassery, is commonly vsed, and thus it is.

A straunge kinde of wooing.

What

What time as any young man becommeth amorous of any Dame: he commeth to her, and taking a peece of woollen cloathe which he dippeth in Oyle, he clappeth the same to his naked arme, and setting fier thereto: he protesteth by his Gods to endure no lesse torment for her whom he loueth, then that which in her sight she seeth him to receiue: signifying therby, that there is no torment or martirdome that may be ministred to a man, but that he is able to abyde the same for her sake. But what thinke you Madame? wrought Loue or Learning first the effect? If it were Loue, what neede he then to scorche his skinne? If it were Learning, as it cã be no other, vnlesse Diuine inspiration put it in his head, which if it were, yet was it Learning, although applyed leawdely, to a more lasciuious Luste.

Now thinke you Madame? haue you examples enowe, or wyll you any more?

Ladie.

Ladie,

My sence is almoste surprised with these detestable, yea or rather diuelish discourses: for amongst all these euils, although I confesse they haue bene contributores to Cupid, there hath not yet bene any without spot: and yet the bad is as good as the best to reasō with you. But leauing them as they are, not yeelding any whit to Learning: What thinke you now Sir: of such Dames whose vertues haue bene vaunted of the wisest, praysed of Philosophers and Poets: yea, and so lamented of the learnedst, as that neither Pen nor Poet was able to discourse the Loue and loyaltie, which in their lines they ought to their husbandes: ne like case, to Record the reuenge with lyuing, with theyr Husbands losse, they vsed on themselues?

First to begin with Porcia, the Daughter of Cato, and wife vnto Brutus: who when shee vnderstoode of the slaughter of her spowse,

Porcia consumed herselfe with hotte coales.

spowse: not hauing an instrument for death, so ready as she wisht, to shew the loue and loyalty she bare to her Brutus, deuoured burning coales.

Appianus Alex. Cleopatra Quéene of Egipt, at such time as the death of her Anthonius, was once to her reuealed: no mirthe, no meate, no delight, was so much desired of her as death. Whom when Octauius Cæsar had perceiued, and sawe by her passions, that she could not preuent the same without perill of her person: hee caused her to be strongely garded, warily watched, yea and so circumspectly conducted, as that he deemed her safe, from seeking slaughter of her selfe. But how brought she to passe her will? she approued a straunger torment, then either sworde or fier: and that which moste deare she alwayes reserued for Anthonius, she refused not to bestow bountefully on venemous serpents, wherewith her corpes was cleane consumed. Thirdly, let vs not forget that loyall Ladye Archemezia,

Quéene

Quéne of Caria, and wife of Mauſo-
lus: who when her husbands death
was blowen into her eares, wepte ſo
bitterly with ſuch aboundaunce of
teares, that well nighe all the moy-
ſture in her body, conuerted into wa-
tery humores, yea, or rather flods of
ſalte droppes. Whoſe death, when
with mourning and ſorrowing, ſhee
had ſufficiently ſupplyed: ſhe cauſed
a moſte ſumptuous Sepulcher or
Shrine to be made, and as the bodye
waſted and conſumed, ſo dranke ſhe
vp ſtill the duſte of her deare Mauſo-
lus: neuer leauing, til the very bones
had ſatisfyed her, as the reſt before.
Thus was her ſelfe the Sepulcher of
her ſpouſe, deeming the wormes vn-
worthy for him, although they were
fed with her ſelfe. Furthermore,
Liuie reciteth, that when it was re-
ported to Iulya, how Pompæus her
husband was ſlaine in the fielde: ſhe
toke the ſame ſo ſorrowfull, that in
the preſence of Pompæus, ſhe paſſed
her life. Alſo the wife of Brucollo an

Titus Liuius.

Allemaigne

Allemaigne, when for treaſō her huſband was by the Emperor Claudius Marcello condemned to be deuoured of Lions: ſhe ſued vnto the Emperor, to participate the torment of her Huſband. And when ſhe ſawe no intercession would ſerue, neither for his ſuretie of life, nor for her ſelfe, who deſired to accompany him to death: ſhee brake into ſuch a furie, as not regarding the torment, ſhe ſpake the moſte vyle and reprocheſull wordes ſhe could inuent, againſt the Emperor Claudius. Yea, and if his Garde had not beene, ſhee had ſlaine him. Which the Noble Emperor ſeeing, and conſidering of the cauſe: not onely pardoned her Huſband and her ſelfe, but alſo gaue them largely for to liue.

Augustino de panichio.

How thinke you now ſir: whether doth Loue or Learning heere get moſte prayſe: Learning in this place preferres Loue, or els there had beene no memorie made of the liues of theſe chaſte and conſtant Ladyes.

And

And therefore Learning hath made a Regester, and volume of their vertues, wishing others to immitate the like, as did these honest Matrons, whose lines is the onely Lampe or Loadestone for Ladyes. How thinke you Sir: can you alledge any thing to the contrary:

Scholler.

I cannot well condemne them, ne will I els commend any particuler person.

Ladie.

Why: were they not chaste and constant to their husbandes: that would not refuse to accompany them to the death:

Scholler.

I will not deny, but their death did argue a great signe of constancie: for that in such extremeties, the losse of lyfe is a Touchestone, either to trye Loue to be faythfull, or els to bee fayned. For otherwise, there are many, that wyll bouge in showe to taste any torment, for

Death tries the trothe of all men.

for the healthy or surety of their husbands, but the wedes dye with the death of the Husband. And therefore, for troth, I must give praise to those whom you have named: but touching their death; for that the same was done desperately, there can be no cause of prayse preferred to such persons. For that by sacred writ, we are commaunded, in what forme or estate soever we be, not to shorten our dayes by any stroke of death: but pacientlye to take the same, untill by the providence of God, we finde ease of all such evils. And therefore Learning hath left no such lawde of the death of these Dames, although their lives be worthy the writing. Therfore (Madame) you muste bate now, and gyve place to Learning: or els you erre much in your opinion, for that you by their deathes, make them to be renowned, which rather deserue utterly, to be reprochefully reputed. In that they, to feede their fonde and amorous affection, would

by

by the losse of their life, breathe life into the bodyes of their buryed husbande. [illegible] and mercyfull Lorde, what can these deathes suffise to him that is [illegible] they helpe him not, yet [illegible] owne soules, [illegible] this? certainely [illegible] learning lakes not herevnto. [illegible] of Loue will be [illegible] bouches, yea [illegible] houses fit for [illegible] vyolate and abuse [illegible] Neuertheless, touching the [illegible] these Ladyes which you named, I wish with my hart, all women to follow the same: but touching these deathes, that I refere to Diuines, but surely, on my part it is vtterly detested. For I can appropriate no praise to such a pernicious practise as can any man commend the same to be done of constancie, but rather frantick or foolishly. And therefore (Madame) I cannot allow your ar-

gument to be good.

Ladie.

Why Sir? I am sure I haue forged no fable, whereby to make them praise a president for any purpose: neither seeke I to attribute to their doynges any larger discourse, then I can affirme by authority. And therefore, if any to the contrary, haue declared of them more then they deserue: why then such as are learned, by whose testimony of them is made, to be a mirror vnto vs, and therefore blame not Ladie but Learning, who makes the vertue, that haue so long beene dead. And if by their deathes they haue rather merited reproche then renowne: who then is in the fault, but those y haue painted their praise, in place of dispraise. For if their liues were honorable, and their deathes obyous: their liues should haue beene registred, & their deathes beene put in oblition. But I will not be perswaded (although you deeme their desperation to be damnable)

nable) but that thole Dames do yet liue in delight? for at that time they rather chuſe death to winne a lasting life thereby, then to liue licenciously, to die a double death.

A good hope.

And therefore my opinion is, theſe Ladyes, although they knew not Chriſtianity, yet had and haue they cauſes, the glory and gaine of Learning; and therefore Learning [illegible] ſtile to contend with Loue.

But now vnto a further matter, you will not alſo Loue to be Lord ouer Learning? and therefore I will approue it by an Example, which ſhalbe no leſſe familiar then faithfull: What, will you then giue ouer?

Scholler.

Madame, I will giue you the hearing, and as I like your reaſon, ſo ſhall you heare my reply: if it be good, I will allow it, if otherwiſe, I muſte and will confeſſe the contrarie.

Ladie.

Lady. Well

Well then Sir to the purpose.

Titus Liuius.

When the King of Hetruria had sent his defiaunce to the Senate of Rome, and that his Legats erpected the aunswer of the Senators: Mutius Scæuola and Cocius (then Consols) beeing in the Senate there was a controuersie betweene them: they were deuided on contrarie opinions, partie holde it best to make peace with the Hetrurians, and others some to giue aunswer to the contrary, but especially Cocius, who making an eloquent Oration openly in the Senate; perswaded the Romaines not to take truce, but valiantly to proue themselues, as they noble Progenitors had done before them. Whose Oration beeing ended, as you know Scæuola replyed, that Cocius had little care of his Countrey, so to perswade them to warres: when by their wisedomes, they were able to appease the hatred of the Hetrurian King. But whilest they contended about this cale, a Messenger came

came running hastely into ỳ Senate house, and brought tidings how the enemy was at hande: the Fieldes were couered with armed men, and the Walles of Roome at point to be scaled. Which Coclius hearing, now my Lordes (quoth he) defend Roome by your wisdome and Learning, I leaue you: and with that would sodainly departed, and hastily Arming himselfe, came vnto the Bridge, where, by an assault, the enemy were ready to enter. But Coclius couering mo⁊s the sauegarde of his Countrey, then surety of himselfe, made his defence and kept the Bridge against the whole Hoste of Hetrurians: and when he sawe no remedy, he fired the Bridge twixte him and the enemy, and taking his halfe Sheelde, which then he had left, he refused not to leape into Tyber, and so to hazarde his life, rather then to leaue to his foes the conquest and spoile of his Countrey. Here was Loue mo⁊s then Learning: fo⁊ if Learning could haue de-

One man fought against a whole Armie.

fended Roome, I deeme it sufficiently supplied with Scholliers. But here was Loue conquered, and whilste Loue labored by life to free Roome frō ruine, learning lay left at home, erpecting when the enemie would come to fight with words. But had Loue, bothe by Cocles, and after by Mucius Scæuola, beene no better Soldiers to their Countrey by theyr Loue, then such Scholliers, by their skill the walles of Rome should then remaine at this day, the cloth of theyr learned Senators, and prayse the Loue and vertue of Cocles and Scæuola. And though the one held but a wrong opinion, against the other: when Mucius Scæuola had heard what a valliant exployt was by Cocles atcheined: What (quoth he) shall Mucius be mewed vp in the Senate, and heare such fame ringe in Rome of Cocles? No. And with that word, he departed to the Campe of his enemy, where he by his endeuor shewed such a Loue to his Countrey

as

as neuer beare the like since the death of Curtius. Whose example if I seeme to passe with out prayse: I should sure eclipse the honour that by him was done to Roome, and also wrong much the Knight, who for his Cõtry counted his life to be as nothing. These and such other examples are ryfe in memory, and therefore I but giue notyce of theyr noble nature. But Sir, how many were in Roome of your profession, that for the publique weale, would put himselfe in perill like to any of these: that is to say, Coclius, Curtius, or Mutius Scæuola. And how if I named Marcius, Regulus, Manlius, Coriolanus, yea or Scipio, surnamed Africanus: these were all Scholliers, yea and Senators. But how many shewed like Loue to Roome as they did, and had so small a guerdon for their good will?

Curtius who leapte into the gulfe at Roome.

Manlius, after long and many yeares, venturing his life in the quarrell and right of his Countrey:

A fonte recompence for true seruice.

When he came vnto Roome, was throwne ouer the walles into the riuer Tyber. Coriolanus was banished, and when he came with the Volcians against the walls of Roome; they then fearing their destruction, sent out his mother, Wife, and children, with charge not to returne, till they with him had gotten truce. Which once vnderstood of the Volcians, when he returned to his Campe, he was of them trayterously slaine. Marcus Regulus after many notable things by him atchieued, was cruelly roned, or pressed to death by his owne Countreymen, whom he had done so much for. Scipio likewise, spending all his time, in the wars and defence of his Country: neuer found any such enemy as Roome, which rewarded him with banishment. So that he died in a Village in the Countrey, accusing Roome to be the enemy, and author of all his euils. Hannibal likewise, found Carthage so vnkinde, that dying in his olde age so Prusius

A hard hap.

for

for succour, betrayed: and so rather then to yeelde to his foes, poysoned himselfe. These fellowes loued not to prate of Table Philosophie, nor to make a Syllogisme by sitting in their Lappes. For these Louers neuer went to studie, what eloquence they should vse to please their Louers: but bluntly powred it out, that both the earth and skies, resounded the Ecchо of their enuie.

A rare example.

And furthermore, when as Dametria vnderstood, that her sonne, sent in the defence of his Countrey, sayled to shew his valliancie, according as it was in charge to him committed. How answered she the Messengers Hath not my sonne (quoth she) wun fame to his Countrey? No certainly (quoth he) but vtter dishonor by his cowardise. Well (quoth shee) and what he hath losse among his foes, at his returne he shall finde amongst his frends: he shall neuer bring confusion to his Countrey, nor sorrow

to

to my foole: and leauing the spectacle
ger a rewarde, her departed. Her
sonne within a while came home, and
hauing then proued valiant indeede,
came according to the auncient
custome of Conquerors. Which whe
shee saw, she with teares seemed ten-
derly to welcome him: But in the
dead time of his sleepe she murthered
him. And being demaunded the
cause, shee replyed thus. Hereby
(quoth shee) I haue freed my selfe and
Countrey from a coward, and giuen
victory to him by death, that could
not attayne it by life: meaning,
that by his death, his Countrey
should neuer come to ruine by his
cause.

Heere was a straunge kinde of
Loue, when the Common wealth
was nourished before nature and
the libertie thereof pawned by the
eyes and lookes of her owne Childe:
But shee esteemed not his life so
much, as the Loue she ought to her
Countrey: yet was she Learned, and

by

Latine of nature, thought her sonne worthye to taste such a iudgement.

Also Genutius, when his enemyes Campe and his were so nigh, as that the one would (in time of truce) visit the other: he commaunded upon paine of death, no man for any cause, the Trumpet of truce once sounded, should encounter his enemy.

Not long after, it hapened a noble youth comming towards the Campe of Genutius, from the other side, bothe in signes and wordes of reproche challenged Briaro, the sonne of Genutius: who knowing the daunger, yet seeing the hautie heart of his enemie, answered, Neuer shall it be sayde, that a Consulles sonne of Roome, will suffer himselfe to bee so scorned: and turning himselfe towardes his foe, gaue him that, which to crakers and praters is moste due, in so muche that hée sleue him. Whereat the Souldiours reioysyng, thinking

A moste rare constancie in Genutius, who to keepe inuiolate the Romaine lawe, caused his owne Sonne to be slaine.

thinking to haue had praise of Geometrie: bowe pretty the whole summe. Which when he heard, being mooued therewith, that his commaundement was no more regarded: Goe (quoth he) take him, whippe him at a Stake, and after strike of his head. Neuer shall the Lawe of the Romaines, be broken by Gennucius.

How thinke you Sir? hee was Consull, and he bothe knew Lawe, Learning and Lawe: yet was Lawe preferred heere before bothe. Therefore, you now cannot otherwise, but accompte this saying true. *Amor vincit omnia.* For heer generally Loue is still Conqueror, and Learning the onely Vassaile and Subiect vnto Loue.

Scholler.

You haue waded very farre, in searching authorityes, but sure Madame, you are yet wide of the white, your Shaftes are well shotte, but they light very short of the Marke: and therefore Madame, I hold it best

you

you rather giue ouer with indifferencie, then to weary your selfe, and lose all in the end.

Ladie.

Well sayde Sir, I am content that I serue your vaine [illegible] to giue you delight by my [illegible] to trye your wit and capacitie: and seeing you are so pleasantly disposed, haue with you for company, but first, I pray you make me resolution in this demaund.

Who was the wisest that euer was, the Learnedst that euer was, the Louingst that euer was, the liberallest that euer was, and the strongest that euer was. Loe this is all, therefore commaunde your wittes into your counting house, and let me see how finely you can define of this Demaund: it is as good for you as a Doncaster bitte, therefore beginne, and to it with a courage. What? sayde you all readie? nay soft, you must yet sift a little farther, turne the backside of your braynes once more

the backside of your braynes once more, but how then? no matter, be not afraide.

Scholler.

Truly Madame, these your quippes I confesse delightfull as our disputation, but setting that aside: I now apply my selfe, to the answer of your demaunde.

The wyse that ever was since the creation was Salomon: for that there was no Riddle, nor Allego, so darke, but by his wisdome he made the same open. But yet for all his wisdome he fell from God, and was by Loue, made thrall to a number of vices. But why (Madame) stande we heere vpon? We thinkes you infer occasion vpon necessitie, because you want matter to follow your Argument: which if you doe, I shall not onely triumphe in conquering a Ladie, but reioyce that by my meanes, your minde shall bee altered from Loue.

Ladie.

For

Loue with Learning.

Forwarde Sir, you haue yet mist the marke, and goe leane about downe the winde: but shoote once more. Who was the Learnedst that euer was?

Scholler.

If a man may aime, then were the Ionnes of Seth, the learnedst: for hauing and practising the secreates and Misteries of the Heauens, they found, that the world should be destroyed, either by fire or water. And therefore, to leaue a memorie behinde them of such a hidden mistefie, they erected two pillers; the ons of earthe, and the other of braſſe: in which they orderly engraued the Science of Astrologie and Astronomie, thinking that if the world were consumed with fire, the pillers of Earthe should yet be preserued, and if with water, then the other of Braſſe. So that I deeme them the Learnedst, for that they were the founders of Learning.

Ladie.

Ladie.

All this is labour lost, well, what and who was the louingst that euer was?

Scholler.

The [illegible]ngst that euer was, I deeme [illegible] our Sauiour Christe: whose loue was such towarde vs poore sinners, that he disdayned not to leaue Heauen, to come and take our nature here vpon him on earth, that so of his mercy he might make satisfaction for our sinnes, whose soules otherwise had beene cleane depriued of saluation. So that I affirme his Loue towards vs, neuer was, is, or shalbe the like.

Ladie.

So far, come no more at that leanke ling I pray you, for you haue hit the Clowte in the middest indeede: Againe, who was the liberallest that euer was?

Scholler.

The liberallest that euer was, was Esau, for he solde bothe his inheri-

heritaunce, and also the blessing of God, to his brother for a messe of Pottage: I neuer knew a more liberall gifte vpon so little gaine. And as for the strongest that euer was: I confesse that Sampson was he, for that he was almoste inuincible, if he had not fallen in his faithe.

Ladie.

Well, and is this your definition: are you content to yelde it vp so?

Scholler.

Yea sure.

Ladie.

If you do, it is little to your praise, for that except in one point, you haue fayled in all. Yea, and in that too, for that all these vertues expressed, are resident with one person: and you haue proued them contrarie, to be dispersed. But what will you say if I proue them all in one?

Scholler.

I saye then (Madame) that you do very well.

Ladie.

nay: but if I approue it true, and like case contende Loue to be Nurse to Learning, Will you to affirme, and ceale longer to contend thereof?

Scholler.

On that condition I will, I promise you: but if you fayle to do it, how then?

Ladie.

Then will I giue cheefe prize and prayse to Learning.

Scholler.

Well then Madame, beginne at your pleasure.

Ladie.

The Wisest, Learnedst, Louingest, Liberallest, and Strongest that euer was, is Iehoua, the onely maker and creator of all thinges, who by his wisdome made the worlde, and in the same hath not onely planted and placed all kinde of creatures: but also made man, to be the onely Lord of all creatures els liuing: so that who may compare with his wise

wisedome? or who can comprehend a worke of such wonder?

As touching now the Learnedst that euer was, I likewise affirme that the Learning and Lesson, which he first taught our Father Abraham, was so profound, and of so great importance: that all the Diuines in the world, could neuer define the misterie thereof.

Thirdly, you confesse him to be the Louingst that euer was, and I must nedes allow it. For what greater Loue could he showe to man? then firste to make him, being nothing but slime, like to his owne glorious and diuine Image. Secondly, when man had transgressed, and was by the law condemned, how Louingly sent he, according to his promise, his onely sonne our Sauiour, to paye our ransome, and to deliuer vs from death and damnation. What Loue was euer like to this? and yet this Loue was meant to man, before the beginning of the worlde.

And now touching his liberalitie, what Prince in the world from the East to the West, hath power to doo the like? Firste, he hath giuen vs the world frankely to liue in, and all the creatures therein contayned, to be at our commaundement: he feedes vs, he cloathes vs, he prouides vs harbor, he hath giuen generally all the world, and all things therein. What can be more wished? or who euer was so liberall? Lastely, the strongest that euer was, like case he is: for at his worde, bothe Heauen and the Earth shall faile, the Mountaines fall, yea, and the Seas swell aboue the toppes of the same. So that our God is inuincible, and his workes not to be wondred at, but prayed.

And therefore Sir, now confesse your selfe subdued, for Loue heere got the vpper hande of Learning: how say you? can you denie this? haue I not proued it bothe by Philosophie, and also by Diuinitie

Scholler.

Scholler,

[illegible] (Madame) I confesse com-
mend your discretion, for I doe in deede,
in this case is superior to Learning.
For that the same Loue hath no
ende, nor knewe no beginning: And
therefore it must needes be the ori-
ginall of Learning.

Ladie.

Well, I am glad yet that one so
simple as I, haue conquered so learned
a Scholler; I well may boast of
this victorye. But yet for the courte-
sie that you haue done vnto me, in
this our longe Discourse: I will
conceale the conquest to my selfe,
vpon condition that you shall counte
your selfe conquered. For I would
not ingratefully requite you, in con-
sideration, that the cause of this long
conference was onely through my
meane: and therefore Sir, take it in
good parte I pray you, that I seemed
so homely with you, for I honour
the Learned and loue them as my
life.

Scholler.

Scholler.

Madame, if ought in me yet vnmete, hath brought liking to your honour: I am glad you founde me here so luckily. And as for your conquest, of trothe I make confesse you haue wonderfully became it: and therefore by deserte, you may best make boaste thereof. But if hereafter, when opportunitie shall permitte, it be your pleasure to vse the like: I rest at your commaunde in any thing I can do you.

Ladie.

Sir, I thanke you, and for that I feare time waxeth, I leaue you to your former exercise: in hope hereafter you will not inuaye against Loue. And thus god Sir fare you well, when I haue the like occasion: I will not make dainty in desiring of your company.

Scholler.

Nor I (Madame) vse straunge, in performing your request.

And

Book the Learning.

Thus the Lads and the Lasses
are carried: the Scholler to
his Learning, and the
Lass to her
Needle.

FINIS. A.M.